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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 29th September 1906.

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II.—HOME ADMINISTRATION.

(a)—Police.

THE *Charu Mihir* [Mymensingh] of the 18th September writes that the Gambling at Mymensingh. “ring” betting which is now being carried on in the Mechhuabazar at Mymensingh with the permission of the local District Magistrate is only a form of gambling, and as such should not have been allowed by the Magistrate.

CHARU MIHIR,
Sept. 18th, 1906.

2. The *Samay* [Calcutta] of the 21st September speaks of the frequency Accidents from motor-cars in Calcutta. of accidents to foot-passengers from rashly-driven motor-cars in the streets of Calcutta and of the necessity of the police exercising greater vigilance than they now do over those cars which are driven by Europeans specially.

SAMAY,
Sept. 21st, 1906.

3. Writing in the *Hitavadi* [Calcutta] of the 21st September, Babu Fraud in selling swadeshi articles. Amritanath Dinda, an inhabitant of the Rabidaspur village in the Midnapore district, says that a person, who lives in Beniatola Lane, Calcutta, and advertises himself as a dealer in *swadeshi* articles, has defrauded him by sending him a money-bag marked “Made in Austria.” Several other people have been similarly defrauded.

HITAVADI,
Sept. 21st, 1906.

4. The statement lately made in the columns of the *Pioneer* newspaper of Dacoities in Sind. Allahabad to the effect that dacoities are now occurring so frequently on the North-Western Railway in Sind that it has been decided to suspend goods traffic at night on the portion of the line between Kotri and Karachi, calls forth from the *Daily Hitavadi* [Calcutta] of the 22nd September the query, “Has the British power in India become so weak that goods traffic on a railway is to be kept suspended for fear of robbers?”

DAILY HITAVADI,
Sep. 22nd, 1906.

5. The *Bihar Bandhu* [Bankipore] of the 20th September draws the The coming vacancy in the High Court. attention of the Government to the desirability of appointing a qualified Bihari from the mafassal courts to the seat shortly to fall vacant in the Calcutta High Court Bench. The paper would not insist upon the appointment of a Hindu only.

BIHAR BANDHU,
Sept. 20th, 1906.

6. *Al Punch* [Bankipore] of the 20th September also discusses the above The coming vacancy in the High Court. question at some length, and points out to the Government that although it cannot be partial to any religion, it is certainly its duty to protect the religious interests of its subjects. It is therefore desirable that Musalman Judges should be appointed to look after these interests.

AL PUNCH,
Sept. 20th, 1906.

7. The *Sandhya* [Calcutta] of the 20th September says:— The proposal to separate judicial and executive functions. The Anglo-Indian journal of Allahabad writes that the proposal to separate judicial and executive functions will remain shelved for some time more. The proposal is so old that its papers should embellish a museum rather than a Government office.

SANDHYA,
Sept. 20th, 1906.

8. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 20th September writes that numerous complaints have come to its notice against Babu Surendranath Mitra, First Munsiff at Burdwan. He is said to have discontinued the practice of calling the vakils engaged when he takes up a case and he dismisses cases when the parties, who have no waiting accommodation at court and who therefore wait at a *modi*’s shop near by, do not come up promptly when their cases come up for hearing.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Sept. 20th, 1906.

9. In continuation of what has appeared in a previous issue (see Report on Native Papers for 22nd September, paragraph 11), the *Hitavadi* [Calcutta] of the 21st September writes as follows about Mr. Thomson, the Sub-divisional Officer of Dumka:—

HITAVADI,
Sept. 21st, 1906.

Mr. Thomson, the Subdivisional Officer of Dumka. Among the illiterate people of Dumka, Mr. Thomson is known as the “deaf Hakim.” On account of his deafness, Mr. Thomson generally holds

his court at night. This causes the greatest inconvenience and hardship to parties, and it is generally believed that serious mistakes creep into his records of evidence. Some time ago a man was being tried under section 110. In course of his deposition he said "আমি চাব কৰি" (I am a cultivator), but Mr. Thomson recorded it as, "I am a thief by profession" (আমি চুরি কৰি).

Here is an instance of the manner in which Mr. Thomson tramples upon law and justice in order to oppress a man who has fallen into his bad books. Banamali Das, a dealer in sealing wax and an inhabitant of village Kodaghata, happened to incur Mr. Thomson's displeasure. Another *mahajan* brought a suit against Banamali with a claim of Rs. 1,700, and Banamali brought a cross-suit against that man. When the case came up for hearing in Mr. Thomson's court, the *saheb* said to Banamali, "I am trying long to get you within my clutch and to-day I have got you. I shall break you under cross-examination and send you to jail under section 193. You are in the habit of harbouring thieves and dacoits. I shall never let you go." So saying he cross-examined Banamali up till 8 P.M., and then adjourned the court, saying that he would do the same for the whole of the next day. Banamali was consequently obliged to compromise the case by paying Rs. 600 to the plaintiff. The nature of the claim against him can be easily surmised from the fact that the plaintiff readily consented to a reduction of it to Rs. 600.

An instance of Mr. Thomson's cruelty and arbitrariness. Damin is a khas mahal of the Government and situate at a distance of sixteen miles from Dumka town. Mr. Thomson has had a number of roads and bungalows made at quarter cost. He made the poor Sonthals of the place work *begar*. Some days ago the overseer of Damin reported that a Sonthal headman refused to work *begar* and with this report sent the man to Mr. Thomson. Mr. Thomson had the man shoe-beaten forty-five times in open court. He then ordered some fifteen *kodalis* (shovels) to be brought, hung and sealed them on the man's body, and bade him carry them in that way to the overseer at Damin. What an inhuman act!

As a Sub-Judge Mr. Thomson makes inordinate delay in giving judgments in suits. While he was at Deoghar he had heard a suit there. But his decision in the case was given eight months after he had come to Dumka. Again, it is more than a year since a case was heard by him at Dumka, but his decision in it is not yet out.

HITAVADI.

10. Referring to the case of assault on Mr. Allen, the District Magistrate of Dacca, at Dighirchak within the Munshiganj subdivision of the Dacca district, the District Magistrate of Dacca. The case of assault on the same paper says that the case ought not to have been tried in the court of Mr. S. P. Sinha, the Subdivisional Officer of Munshiganj and a subordinate of Mr. Allen. Mr. Sinha has punished all the accused persons in the case in spite of the existence of many extenuating circumstances in it. Mr. Allen has himself said in his evidence that when he inspected the shops at Dighirchak everything was calm and quiet. What then caused the sound of *Bande Mataram* to be raised when he was going away? All the accused persons in the case, with the exception of one man, were shopkeepers. Is it possible that shopkeepers would, like boys, cry *Bande Mataram* after a *saheb* for nothing? The accused persons were identified by two witnesses named Kshetra Mohan and Radhaballav, who, however, did not know the names of all of them. Is it probable that a man who lives in a small market-place situate in a small Bengal village should not know the names of the shopkeepers of that market? Besides that, the day of occurrence not having been a *hat* day, is it probable that such persons, as would be known by appearance and not by name, should be present at the market-place on that day? Again, might not people other than shopkeepers throw brick-bats from the river-bank? Is it probable that shopkeepers should leave their shops and run to the river-bank after a *saheb* and his *chaprasi*? In his evidence Osman has said that he was ordered by the *saheb* to put a stop to *golmal* and puffing of *hukka*. But the *saheb* has made no mention of this circumstance in his evidence. It, therefore, remains undecided whether Osman acted on his own initiative or at the bidding of his master. Who

is responsible for the whole affair—the shopkeepers whom Mr. Allen has himself called very meek and quiet, or the *chaprasi*? Will Mr. Sinha answer these questions?

11. In connexion with the trial by Mr. J. N. Roy, Deputy Magistrate of Patuakhali, of the case in which Mr. Jack, a local civilian, figured as the defendant, the *Daily Hitavadi* [Calcutta] of the 22nd September accuses the trying Magistrate as well as Babu Bihari Lal Sarkar, a Munsiff who was a witness in the case, of having conspired together to screen Mr. Jack's misdeeds, and then goes on to remark that the public will have no difficulty, notwithstanding, in seeing the truth of the case for themselves, and in recognising the injustice of the Magistrate's decision.

DAILY HITAVADI,
Sept. 22nd, 1906.

(d)—*Education.*

12. A correspondent writes to the *Education Gazette* [Chinsura] of the 21st September to point out the confusion which

EDUCATION GAZETTE
Sept. 21st, 1906.

The text-book in Drill in the Upper Primary and the Anglo-Vernacular examination.

arises in consequence of the fact that in the Bengali translation of Mr. Sharp's Drill book (the text in that subject for the Upper Primary and the Anglo-Vernacular examination), the 9th exercise of the original is given as the 10th exercise, the 10th of the original appears as the 11th, and so on correspondingly. When examining, the Inspecting Pandit, who is ignorant of English, asks the examinee to show to him, say, the 12th exercise, and the examinee shows him sometimes the 12th exercise of the translation, in which case he gets his marks, and sometimes the 12th exercise of the original (which is the 13th in the translation), in which case he gets no marks. A large number of failures took place in drill in the scholarship examination last year. It is to be hoped that this matter will draw the notice of the proper authorities.

13. A correspondent writes to the *Daily Hitavadi* [Calcutta] of the 22nd September complaining how the student-boarders

DAILY HITAVADI,
Sept. 22nd, 1906.

The Dacca Hindu Hostel. of the Dacca Hindu Hostel are aggrieved by the conduct of their Superintendent, Babu Chandra Kumar Ghose, and that of Mr. Browning, Principal of the Dacca Government College. It is alleged that Chandra Babu complained against the students to Mr. Browning that they had illuminated the boarding-house on the 7th August last in honour of the boycott-celebration, and that they had invited Kali Mohan Ghose, a member of the Calcutta Anti-Circular Society, to stay in their midst and discuss politics with them. Further, he forbade a lad to practise *lathi*-playing in the boarding-house *maidan*, and also fined him for it. He also held it an offence that the students had attended a *swadeshi* meeting at Swamibagh and been a little late in returning from it. Besides, a student monitor, Satis Chandra Sen, who had resigned his monitorship on account of the unsympathetic attitude of his superiors, was told by Mr. Browning that his resignation was like that by Mr. Surendra Nath Banerji of his Honorary Magistracies.

14. The *Dacca Prakas* [Dacca] of the 23rd September makes the following allegations against Mr. Browning, the Principal

Allegations against the Principal of the Dacca College. of the Dacca College:—

DACCA PRAKAS,
Sept. 23rd, 1906.

- (1) That with a view to keep the students of his college accustomed to the use of things foreign, he has volunteered (whether at his own expense or not is not known) to purchase a set of *belati* chess-playing apparatus.
- (2) That lately he fined a number of 4th-year students who had been late in returning to their hostel from a meeting of Babu Bepin Chandra Pal's at Swamibagh which they had gone to attend.
- (3) That with a view to defray the expenses of a party of students proceeding to Berhampur to play foot-ball there, he sent round a subscription-book amongst the Professors, having noted on the book previously the amount each was expected to pay.

(f)—Questions affecting the land.

DACCA PRAKAS,
Sept. 23rd, 1906.

The settlement-survey of Faridpur.

15. The *Dacca Prakas* [Dacca] of the 23rd September prays that in view of the acute famine conditions which, in its opinion, now obtain in Faridpur, Government will see the desirability of postponing the work of undertaking a settlement-survey of Faridpur.

(g)—Railways and Communications, including Canals and Irrigation.

DAILY HITAVADI,
Sept. 23rd, 1906.

A railway complaint.

16. The *Daily Hitavadi* [Calcutta] of the 23rd September suggests to the approaching meeting of the Railway Association Conference at Simla, the desirability of devising something which will in future prevent railway employés being compelled to go on strike, and then goes on to point out that the transfer of Macmillan, the European of the Jamalpur Railway Workshops who was the accused in the recent shooting incident there, on increased pay to some other department of work has caused great dissatisfaction among the native workmen, who are also angry because their employers have deducted their pay for the four days they had been on strike, in spite of previous promises to the contrary. From the manner in which the authorities are treating the workmen, a recurrence of trouble seems imminent at Jamalpur.

DAILY HITAVADI.

A railway complaint.

17. The same paper speaks of the confusion which prevails at the Howrah railway station during the rush of traffic which takes place at Puja time, and cites specific instances in which intending passengers missed their trains for want of timely guidance and help from the *feringhi* officials who now form the majority of the station staff.

(h)—General.

DACCA GAZETTE.
Sept. 17th, 1906.

The partition.

18. The *Dacca Gazette* [Dacca] of the 17th September writes that it is now a fixed certainty that the partition of Bengal will remain as it is. So Mr. Morley has said, and the declaration of the Prime Minister that a change might be made, if adequate grounds were shown for it, ought not to deceive the leaders of the people into entertaining false hopes. And supposing a change is made, what is the certainty that the new re-arrangement will be a popular one? The separation of Bihar and Orissa, which seems inevitable as a reconstructed scheme of partition, will be equally bad with the existing scheme. And, again, supposing the Bengali-speaking people are all united under one Government, where would the capital be? Probably at Dacca—a selection that will test the sincerity of the love the Calcutta leaders bear to Eastern Bengal. Mr. Morley may concede to the Hindus so far as to replace all the Bengali-speaking area under one administration, but he will in that case, to please the Musalman community, prefer to make Dacca the capital. And in this matter of keeping Dacca as the capital, the Hindus and Musalmans of Eastern Bengal are at one. Are the leaders of Calcutta agreeable to this arrangement? The Musalman interest in Eastern Bengal is far too predominant to be ignored by the Hindus of that province, however lightly it may be treated by the Calcutta leaders.

BIHAR BANDHU,
Sept. 20th, 1906.

Impartial selections for the Subordinate Executive Service.

19. The *Bihar Bandhu* [Bankipur] of the 20th September says that the public is highly pleased with the selection of candidates for Deputy and Sub-Deputy Collectorships by the Commissioner, as it has been free from any partiality.

SANJIVANI,
Sept. 20th, 1906.

The case of Babu Radhes Chandra Set, pleader of Malda.

20. The *Sanjivani* [Calcutta] of the 20th September writes that for having actively opposed the presentation of an address to Sir B. Fuller by the Malda Municipality, Babu Radhes Chandra Set, a local pleader, has been relieved of his functions as legal adviser to the Churamon estate, the management of which has lately come under Government control. The paper concludes with the comment that this incident, while it has not affected Babu for the worse in the least, only betrays the meanness of the officials concerned.

21. Referring to the dismissal by Government of the services of Babu Radhes Chandra Set as Law Agent to the Churamon estate in Malda, the *Sri Sri Vishnu Priya-o-Ananda Basar Patrika* [Calcutta] of the 20th September

The case of Babu Radhes Chandra Set of Malda.
writes that this dismissal, like the similar one of Madhab Babu of Dinajpur, might have been becoming in a Government of which Sir B. Fuller was the head, but it is most surprising that it should have happened under a ruler so cool-headed as Mr. Hare.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Sept. 20th, 1906.

22. The *Sanjivani* [Calcutta] of the 20th September writes that Mr. Emerson lately gave an applicant for a Sub-Inspectorship of Police a recommendation letter to

An allegation about Mr. Emerson.
the effect that if the fact of his having been a student at the Brajamohan Institution was not a disqualification, he was quite an eligible candidate; and comments on this action of Mr. Emerson's by calling him a disgrace to the Civil Service.

SANJIVANI,
Sept. 20th, 1906.

23. The same paper writes that the officials at Silchar, annoyed at the refusal of the local drivers of bullock-carts to carry consignments of *belaice* salt, are conspiring with the tea-planters of the neighbourhood to bring Bengali clerks into trouble and also to stir up strife between Hindus and Musalmans.

SANJIVANI.

24. The *Sri Sri Vishnu Priya-o-Ananda Basar Patrika* [Calcutta] of the 20th September refers to a statement in a recently published report on the Pasteur Institute at Kasauli to the effect that out of 27 persons bit by a mad

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Sept. 20th, 1906.

dog in October last at Raipur, 26 cases which were sent for treatment to the Institute have gone off scatheless, while the one remaining case, a girl who was not so sent, died of hydrophobia 10 days after she had been bitten; and then goes on to remark that the fact that hydrophobia has been known to attack a person quite a year and a half after a bite by a mad dog, suggests the query whether the 26 cases spoken of in the report above and discharged as cured by the Institute are cases of permanent cure. Can any guarantee be given that they will not be subject to a relapse of the disease in the future?

25. The same paper attributes to Mr. Vas, the District Officer of Dinajpur, the act of having stated that if Mr. Surendra Nath Banerji visited Dinajpur, he (Mr. Vas) would have him (Mr. Banerji) garlanded with shoes and would burn him (Mr. Banerji) in effigy.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA.

An allegation against Mr. Vas, District Officer of Dinajpur.
26. The same paper writes that everything *swadeshi* is good excepting *swadeshi hakims* and *swadeshi* police. The Deputy Magistrates are many of them "intellectual Gurkhas," as for instance Babu Pulin Chandra Bose, a Sub-Deputy Collector employed on settlement work in Hooghly, who lately had Panchu Gopal Sen, the son of Hari Charan Sen, a zamindar of Pandua, pulled by the ears by his *chaprasis*. The institution of a criminal case by the aggrieved party resulted in a compromise being brought about.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA.

An allegation against a Sub-Deputy Magistrate.
27. The same paper cannot at all appreciate the justice of the action of the Bengal Government in reducing the salaries of the Members of the Board of Revenue by Rs. 250 per month only, in consequence of the diminution of work which has resulted from the partition. In its opinion the salaries of the Members should now be halved, i.e., fixed at Rs. 2,000 only.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA.

28. The *Daily Hitavadi* [Calcutta] of the 21st September, after speaking of the general unmannerliness which characterises the conduct of Mr. Chalmers, the Superintendent of the Bengal Secretariat Press, towards the press employés, proceeds to refer to the case of one of the latter, viz., Tulsi Charan Das, a man who, it is alleged, after having, through Mr. Chalmers's favouritism, risen from a compositor to be an overseer in a short space of time, was some months ago accused of having wasted the money of the compositors against Mr. Chalmers's orders. Tulsi was placed on suspension and called on to submit his explanation as to the charge. At this stage, however, the matter stopped for a time, until the 18th August last, when Tulsi was taken in

DAILY HITAVADI,
Sept. 21st, 1906.

again to work in the Superintendent's own room. The question arises why this case has been dealt with in this hole-and-corner fashion, why no summary and open orders were passed on this man's case for the information of the compositors who had a grievance against him?

BANKURA DARPAH,
Sept. 23rd, 1906.

29. The *Bankura Darpan* [Bankura] of the 23rd September speaks of the extremely bad condition of the cultivators of the Bankura district, and says that agricultural banks should be established throughout the country.

Necessity of establishing agricultural banks.

SANJIVANI,
Sept. 20th, 1906.

30. The *Sanjivani* [Calcutta] of the 20th September reports that famine has assumed terrible proportions in Serajganj. A case lately occurred of a widow dying of starvation.

Reported famine at Serajganj.

BASUMATI,
Sept. 22nd, 1906.

31. The *Basumati* [Calcutta] of the 22nd September publishes reports of the prevalence of acute scarcity in the villages in the thana of Boda in Jalpaiguri, in those in the neighbourhood of Khalisakhali in the Satkhira subdivision, and at Palang in Faridpur and Vikrampur in Dacca.

Reports of scarcity.
Reported distress in Mymensingh and in Dacca.

32. The *Dacca Prakas* [Dacca] of the 23rd September speaks of the deplorable condition of things prevailing at Susang-Durgapur and its neighbouring villages, where the price of rice is 14 or 15 rupees per maund and that of paddy Rs. 5-8 for the same weight.

The same paper also refers to the distress prevailing at Boultuli and 30 or 40 adjacent villages in Vikrampur.

33. The *Daily Hitavadi* [Calcutta] of the 24th September publishes a letter drawing attention to the prevalence of acute famine conditions in the Bagerhat subdivision.

Reported famine in Bagerhat.

DAILY HITAVADI,
Sept. 24th, 1906.

DACCA GAZETTE,
Sept. 17th, 1906.

34. The *Dacca Gazette* [Dacca] of the 17th September writes as follows in English:—

"Mr. Bhupendra Nath Bose pilloried."

Hon'ble Mr. Bhupendra Nath Bose, who is popularly believed in certain quarters to be the leading string in the arena of Calcutta politics, has caused to be published in his name a letter in the *Bengalee* of the 12th instant embodying ostensibly his personal views, but in effect those of the Calcutta leaders, on the present situation of the country. On a careful analysis of Mr. Bose's letter we find to our great relief that Mr. Bose too is a fifteen-anna opponent of the "mendicant policy." Mr. Bose writes, "in matters involving our social, industrial and even educational regeneration, we must work out our own salvation and that in many political matters our best course is to rely on our own efforts." After this preamble Mr. Bose opines that "there are some questions in all spheres of life which we cannot solve without the aid of Government and on which representations to Government are necessary and justified." Then he proceeds to show by illustrative cases where we cannot do without Government aid. It will thus be seen Mr. Bose's much-vaunted association with Government is to be very few and far between. He is, according to his own admission, only a one-anna petition-walla. To put it in Mr. Bose's legal phraseology, it is a decree by consent. *Bande Mataram*.

Thus far we have no quarrel with Mr. Bose. We are at one with him that there may arise occasions when representations to Government might be found necessary. The thinkers of the new school have nowhere laid it down that their policy is to be rigidly followed in any and every conceivable subject; every rule has its exception. Does Mr. Bose mean to deprive his political opponents of that golden reservation? The thinkers of the new school propose to apply the remedy for the present to the Bengal Partition question alone, all other known remedies having proved ineffective. You have exhausted one by one all the remedies (native and foreign) mentioned in the *Congress Pharmacopœia*, but the condition of the patient is getting

VI.—MISCELLANEOUS.

worse and worse, so much so that almost all the attending physicians have with singular unanimity declared the case hopeless. When all the doctors "silently shook their heads" then only, and not till then, the new school physicians proposed to try, as a last resource, the *Bisoprayoga* of no-petition. Such a remedy is used only in exceptional cases, and when judiciously applied at the right moment, it has been known to have worked wonders. The difficulty is to fix the right moment for its application, and the new school politicians insist that psychological moment has arrived—it would be none too soon to apply the remedy.

There can be no question about the utility of the Congress. We are all loyal to the backbone. We are both by training and nature constitutionalist. Agitation and cogitation are the two ends of the stick of constitution. You have tried the flat end. Now try the pointed end once for all.

Congress has done much for the country in the past and is destined to do more in the near and distant future. According to the exigencies of time and circumstances, some of the planks of the Congress platform will have to be replaced by new ones to enable it to serve its ordained work. Congress proceedings are to be conducted on constitutional lines—its proceedings are to be allowed to see the light of the day. We all abhor Star-Chamber proceedings. But pity it is that nowadays proceedings of the Congress Committee at Calcutta are conducted in a hole-and-corner fashion, the offer of the Presidentship of the Congress to Mr. Naoraji being in point. Who authorised Mr. Bose to make that offer to that dear Grand Old Man of India? Sir B. Fuller is gone, but his spirit is here. Not only this. Our leaders are being permeated by that spirit.

Mr. Bose is a double-edged knife, he cuts both ways. He would both associate and disassociate with Government as occasion may demand. This is, in effect, to run with the hare and hunt with the hound. Well and good. But should not this golden rule hold good for East Bengal? Why should not our East Bengal leaders be allowed to sit in the Legislative Council of their province? But we forget. What is sauce for the gander of West Bengal is not sauce for the goose of East Bengal.

Coming to the educational regeneration of the country, we have Mr. Bose's authority to say that we must here work out our own salvation. But what have Mr. Bose and his Calcutta friends done towards the realisation of that object? To establish a National Council of Education without opening schools for the same, is something like putting the cart before the horse. Have the proprietors of the leading private schools and colleges of Calcutta who are, by the bye, the prominent members of the National Council of Education, affiliated their colleges to the National Council? His friend Babu Surendra Nath promised, in the presence of twenty thousand students, to leave his college and school a legacy to the country. He gave hopes to the ear to break it to the heart.

35. The *Charu Mihir* [Mymensingh] of the 18th September writes that *Puja* purchases at Mymensingh. the cloths and sugar with which the shops at Mymensingh have been stocked in view of purchases on the occasion of the *Pujas* are all mostly foreign, and it counsels a boycott of all the merchants (mostly Marwaris) who are responsible for this state of things.

CHARU MIHIR,
Sept. 18th, 1906.

36. The same paper, after pointing out that this year the feeling and spirit which animated the student community of Bengal in the corresponding time of last year appear to be wanting, goes on to declare that the manner in which Babu Bepin Chandra Pal has been lately conducting himself is calculated to do the country harm rather than good, and concludes with an expression of its firm belief in the ultimate triumph of the *swadeshi* agitation.

CHARU MIHIR.

37. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 20th September expresses amazement at the unrestrained language which is being indulged in by a number of its countrymen who write in their papers expressing themselves against the continuance of British rule in India. The paper

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Sept. 20th, 1906.

is in full accord with what appeared on this question in the *Statesman* newspaper of Calcutta on the previous Wednesday. The destruction of British rule in India at the present moment can only do harm instead of good. Surendra Babu may be crowned with a crown of flowers, but he cannot be given ruling powers over his countrymen; and the other speakers also are certainly not known by the public to be more worthy than he of their confidence in this respect. It is all very easy to show one's bodily strength at meetings, but it is not so easy to protect the country from foreign invasions. Then, again, the Musalman community seem resolved to support the doings of an enemy of the country like Sir Bampfylde Fuller. The situation is such that one can only look to God for a way out of it.

SANDHYA,
Sept. 20th, 1906.

DAILY HITAVADI,
Sept. 22nd, 1906.

SANJIVANI,
Sept. 20th, 1906.

HITAVADI,
Sept. 21st, 1906.

SANJIVANI,
Sept. 20th, 1906.

HITAVADI,
Sept. 21st, 1906.

SANJIVANI,
Sept. 20th, 1906.

38. The *Sandhya* [Calcutta] of the 20th September says that in a meeting recently held at Beadon Square, Calcutta, the sweetmeat vendors of the city took an oath no longer to use foreign sugar in preparing sweetmeats.

39. To show that for the refining of sugar according to European processes, things unfit to be touched and eaten by Hindus and Musalmans are made use of, a correspondent of the *Daily Hitavadi* [Calcutta] of the 22nd September publishes extracts from page 1205 of the 3rd edition of the "Dictionary of Arts, Manufactures and Mines," by Dr. Ure, London, and from pages 17, 31, etc., of "Food and its Adulterations," by Dr. Hassal, London.

40. The *Sanjivani* [Calcutta] of the 20th September publishes the acceptance of the *swadeshi* vow by 15 Brahman priests.

41. Writing in the *Hitavadi* [Calcutta] of the 21st September, Maulvi Abul Hossain Chaudhuri, B.A., of Santiganj in the Mymensingh district, says:—

I promise in the name of all-merciful Khodatala (God) and His prophet Muhammad that I shall never touch foreign articles and shall never allow my religious followers to use *bilati* salt and sugar (*haram*). I shall always try to advise people to give up using foreign articles. If anybody enters the *masjid* or *jumma*-room with *bilati* clothes or other articles, I shall order him to leave or put them off and go through the "*namaj*" (prayer) with purely *swadeshi* clothing on. I hope my Hindu brethren, too, will not allow persons having *bilati* cloths on their persons to enter *puja*-rooms.

42. The *Sanjivani* [Calcutta] of the 20th September reports that on the previous Friday about 600 Hindus, Musalmans, Brahmans, and Christians dined together at the Albert Hall, Calcutta, and remarks that this inter-dining is an expression of the aspiration for national unity which has been awakened by the partition and *swadeshi* agitations.

43. The *Hitavadi* [Calcutta] of the 21st September disapproves of the holding of the so-called "National Dinner" in Calcutta, in which Hindus and Musalmans are said to have dined together. The writer is of opinion that communion in food and drink is not essential in getting a political union between Hindus and Musalmans.

44. The *Sanjivani* [Calcutta] of the 20th September publishes the following:—

TELEGRAM.

LEADERS' CONFERENCE, DACC.

Srijukta Surendranath, A. Chowdhury, Ambicacharan Mozoondar, Krishtakumar Mitra, Hon'ble Jogendranath Mukerjee and others arrived Tuesday night, met grand reception, Narainganj, Dacca. Meeting of representatives held to-day, 2 P.M., at Ananda Babu's place, 110 delegates, including most prominent leaders Eastern District representing Calcutta, Purnea, Burdwan, 24-Parganas, Mymensingh, Barisal, Faridpur, Malda, Chittagong, Munshiganj, Narainganj, Munshiganj Dacca present at conference, resolved formation of District Associations Central Associations Calcutta 11 establishment Anti-Circular Society Dacca five thousand rupees guaranteed on spot, unanimously resolved continuing partition agitation, supporting *swadeshi* petition will be sent Secretary State regarding partition.

Great meeting attended by fifteen thousand people held in evening. Srijukta Trailakyanath Bose presided, speeches delivered by Srijukta Surendranath, Ambicacharan, Aswini Kumar, Krishnakumar Chowdhury, Hedaitbuksh. *Swadeshi* vow taken, many ladies present, conference continues to-morrow. Srijukta Motilal Ghosh arrived to-day at 11.

45. The *Dacca Gazette* [Dacca] of the 22nd September writes that at the private conference of Messrs. Surendra Nath Banerji, A. Chowdhury, Aswini Kumar Dutt and other leaders which was lately held at Dacca it was decided to stick to the boycott resolution, and

A conference of the leaders of public opinion in the two Bengals at Dacca. it was also settled that while one set of persons taking part in it was to send in a petition against the partition, another set was to keep aloof from them in this matter.

DACCA GAZETTE.
Sept. 22nd, 1906.

46. Writing in the *Hitavadi* [Calcutta] of the 21st September, Babu Manoranjan Guha says that the fine of Rs. 200, which has been inflicted on Babu Pyari Mohan Basu, an inhabitant of village Baisari in the Backergunge district, on a charge of having obstructed a person in selling *bilati* salt, should be paid by the Bengal public. It is necessary that persons insulted and opposed by officials for their connexion with the *swadeshi* movement, should be honoured and rewarded by the people of the country. The *swadeshi* associations of the country are, therefore, requested to collect subscriptions for paying off the amount of Pyari Babu's fine.

HITAVADI,
Sept. 21st, 1906.

47. The *Basumati* [Calcutta] of the 22nd September suggests that the fine of Rs. 5 which has been imposed on one of Foreign salt at Silchar. the three bullock-cart drivers at Silchar who were accused in connexion with their recent refusal in a body to convey consignments of foreign salt, ought to be paid by the public. His countrymen generally ought to share in the punishment which has been inflicted on this poor driver who was actuated by a great purpose.

BASUMATI,
Sept. 22nd, 1906.

48. It is rumoured, says the *Hitavadi* [Calcutta] of the 21st September, that a deputation consisting of a number of A rumoured deputation of respectable Musalmans will meet His Excellency Earl Minto on the 1st October next on behalf of the entire Musalman community of India and present him with an address. Whatever may be the intention of these respectable Musalmans, no wise and intelligent Musalman should put his signature to the address without going through the whole of it. The Nawab of Dacca is believed to be the prime mover in this matter. But every one knows that he is merely a tool in the hands of Anglo-Indians. It is therefore feared that the address will contain such matters as grief of the Musalmans at Sir B. Fuller's resignation, conflict of opinions between Hindus and Musalmans, etc. We think that such unsavoury matters as these ought not to find a place in the address. And we hope that if a man like Nawab Amir Hossain has any hand in the matter, and it is reported that he has, nothing objectionable or unpleasant will occur.

HITAVADI,
Sept. 21st, 1906.

It is rumoured in Eastern Bengal that the Musalmans of that part of the country are combining against Hindus. One cannot easily lend one's ears to such a rumour as this. But considering the manner in which the indulgence of Sir B. Fuller and the advice of a few self-seeking so-called Maulvis kindled a fire among the Musalmans of Eastern Bengal, one cannot also easily disbelieve the above rumour. We therefore beseech the Musalman leaders of the country to save the innocent simple-hearted low-class Musalmans of the country from the machinations of these self-seeking Maulvis who are really spies of *feringhis*.

49. The same paper says that the letter, which the *Pioneer* has recently published as being a copy of a letter written by The Pioneer. Babu Surendra Nath Banerji and circulated among the popular leaders of the country and in which it is said that Mr. O'Donnell has advised Surendra Babu to keep up the anti-partition agitation, is either the outcome of the *Pioneer's* fruitful imagination or a hoax played on the Anglo-Indian journal by some funny fellow desirous to see a bull's dance over the matter.

HITAVADI.

HITAVADI,
Sept 21st, 1906.

50. Addressing the *Englishman* newspaper, the *Hitavadi* [Calcutta] of the 21st September says that whatever faction may have arisen among the popular leaders in Bengal, there is no diversity of opinion among them as to the advisability of upholding the *swadeshi* movement.

HITAVADI.

The *swadeshi* on the occasion of the Durga Puja.

51. The same paper appeals to the people of the country to stick to their *swadeshi* vow and not purchase any article of foreign manufacture.

HITAVADI,

52. Addressing the goddess Durga, the same paper writes as follows :—
An appeal to the goddess Durga. Under the charm of *bideshi* we have lost the feeling of genuine patriotism and filled our minds with *bideshi* feelings. In our *puja* we use even bovine and porcine blood, flesh, tallow, &c. Surely we are your unworthy children, the meanest of the mean.

Lift your face, O mother, and look on us. A mother can never forsake her unworthy children. Alas! In olden days you used to lighten the burden of the earth by suppressing *danavas* (demons). Is there no mad and frightful dance of *danavas* in these days? Our hearts still tremble under the domination of Sumbha and Nisumbha, the devilish dance of Chanda and Munda breaks our hearts, and the descendants of Raktabij have surrounded us. Where is your mighty voice now and where the prowess? Remove our sorrows by destroying these descendants of Raktabij. O Durga, the dispeller of sorrows, remove your children's sorrows. You are the fountain-head of all strength; give strength to our hearts that we may not tremble at the frowns of *danavas*.

HITAVADI.

53. The same paper publishes a song in which goddess Durga is represented as mourning over the change that has come over Hindustan, the land of Hindus, where the *Sama Veda* is no longer sung and the *Chandi* is no longer recited, and where now a days people use sugar filtered through charred bovine blood, cloth smelling of tallow, and saffron adulterated with shreds of beef.

BASUMATI,
Sept. 22nd, 1906.

54. The *Basumati* [Calcutta] of the 22nd September publishes a poem in the course of which the goddess Durga is asked to say why she has set the lion on at the people of Bengal who are no sons of *Asuras*, (demons) and is also pulling them by the hair, and generally neglecting them.

YUGANTAR.
Sept. 23rd, 1906.

55. The *Yugantar* [Calcutta] of the 23rd September writes as follows :—
Invocation to the goddess Durga. The men of Hindustan are losing their manliness and are going to be emasculated. Obstacles created by *danavas* (demons) are becoming powerful and are everywhere about to destroy religion. It is those who by meditation on God or by preservance acquire uncommon powers and then make a wrong use of those powers that are called *Asuras* by the Aryyas. O mother, it is the ravages of those *Asuras* that are sending the last vestige of Aryan glory to the bottom of the sea.

DAILY HITAVADI.
Sept. 23rd, 1906.

56. The *Daily Hitavadi* [Calcutta] of the 23rd September reminds the goddess Durga of her past efforts against Chanda, Munda, Sumbha, Nisumbha, Raktabij, &c., for the destruction of the unjust and for the lessening of the load of sin pressing on the earth, and calls upon her on the present occasion to take notice of and to prevent the outrages of the *Asuras* and *Daityas* (demons) who are now kicking against and breaking into pieces her golden throne and polluting her sacred temple.

BASUMATI,
Sept. 22nd, 1906.

57. The *Basumati* [Calcutta] of the 22nd September apprehends that the Congress may cease to exist this year as a result of party-feeling within its ranks.

YUGANTAR,
Sept. 23rd, 1906.

58. The *Yugantar* [Calcutta] of the 23rd September fails to see why the party of "loyal patriotism" should monopolise the Indian National Congress to themselves and let the *Bande Mataram* party have no voice in its deliberations. The writer therefore objects to the action of those who, on principle, want to exclude Mr. Tilak from the Presidentship of the ensuing session of the Congress. Differences of opinion are inevitable at a time of political

An appeal for aid to the goddess Durga.

The National Congress and the *Bande Mataram* party.

awakening like the present. But that does not mean that there is no unity between the two parties. So far as the writer is aware, both are acting disinterestedly and with intense zeal for setting aside the partition, for awakening patriotism, and for the improvement of the country.

59. The *Basumatî* [Calcutta] of the 22nd September publishes a cartoon in which are represented four human figures reduced to mere skin and bone, and clothed with only a loin-cloth each. The letter-press is as follows:—

‘Your “Prosperous India.”
Look up there, at our Golden Bengal.’

BASUMATI,
Sept. 22nd, 1906.

60. With reference to the manner in which the sum of a lakh which had been raised by the Phulkian States for the commemoration of the late visit of the Prince of Wales to India has been recently distributed half and half by His Royal Highness' wishes between a girls' school at Lahore and Lady Minto's Nursing Fund, the *Daily Hitavadi* [Calcutta] of the 22nd September suggests that it would have been well if a portion of this sum had been given towards the alleviation of the distress caused by the famine in Eastern Bengal.

61. The grant of a pension to the ex-License Officer of the Calcutta Municipality, Babu Jogendra Chandra Bose, suggests to the same paper an argument against the plea for boycotting all Government institutions like Municipalities, the University Senate, &c., which has been put forward by a party of Bengalis to mark in an emphatic manner the protest against the partition. It is pointed out that Jogen Babu would not have got his pension if the native elected Commissioners of the Corporation had from a sense of offended dignity resigned their seats on it in a body. The seats thus vacated would have been filled up by Government nominees. It is desirable in every sense to have as large a native elective element as possible in all bodies which deal directly with matters which intimately concern the people. Besides, it is illogical to make a quarrel with the Government a ground for resigning offices which are in the gift of one's own countrymen.

62. The announcement that constitutional government is to be introduced into China in 1910 furnishes the *Daily Hitavadi* [Calcutta] of the 23rd September with an opportunity of pointing out the contrast which in this respect India, boasting as she does of a highly civilised race of rulers like the English, presents to the other countries of Asia, like Japan, Perisa, China, &c., and of remarking that the delay in introducing self-government into India constitutes a disgrace to Britith rule in that country.

63. The *Yugantar* [Calcutta] of the 23rd September gives a statement of the arguments used by the two political parties in Bengal—one of them in favour of submitting a fresh memorial to the Secretary of State regarding the partition question, the other opposed to such a course—and advises both to give up quarrelling and to pursue their own separate courses. The one party, says the writer, may call a meeting and submit a petition, while the other party may not join in this petition but may go on agitating in their own way. But when both the parties have the same object in view, namely, the withdrawal of the partition, let them act jointly when the matter of the petition is disposed of.

The question of submitting a fresh memorial to the Secretary of State.

YUGANTAR,
Sept. 23rd, 1906.

64. The *Utkaldarpan* [Sambalpur] of the 10th September states that Babu Dasarathi Panigrahi, the Head-Master of the Sambalpur Higher English School, waited on the Deputy Commissioner of Sambalpur with the object of securing some subordinate appointments in the Police Department for some of the students of that school, who had read up to the Entrance standard and that Mr. Crawford received the

The Head-Master of the Sambalpur School and the Deputy Commissioner of Sambalpur.

UTKALDARPAR,
Sept. 10th, 1906.

proposal of the Head-Master in a sympathetic manner, and it is believed that he will move the higher authorities for the appointment of the candidates. The writer is of opinion that the local officers in Orissa should select candidates for vacancies under them by making references either to the heads of educational institutions or to the leaders of the people.

UTKALDARPAK.

65. The same paper is of opinion that the dismissal of Babu Anirudh

The dismissal of Babu Anirudh Nand, a trusted officer of the Raja of Sonepur, and his social persecution have caused a great deal of suspicion in the minds of the public and

that the matter calls for a sifting enquiry. The writer has full confidence in the Political Agent, who, it is said, knows best how to deal with such cases.

MANORAMA,
Sept. 10th, 1906.

66. The *Manorama* [Baripada] of the 17th September has reason to believe that the cattle-pounds in the Mayurbhanj

Mismanagement of cattle-pounds in Mayurbhanj.

though a daily fee of one anna per impounded animal is charged. The attention of the local authorities is drawn to the matter.

MANORAMA.

67. The same paper thanks the Maharaja of Mayurbhanj for granting a grain allowance of one rupee per month to those

An extra allowance to the servants of the Mayurbhanj State.

act of the Mabaraja will make his servants more faithful and efficient in the discharge of their respective duties.

MONORAMA.

68. The same paper is of opinion that the Maharaja of Mayurbhanj has acted wisely by increasing the salaries of the ministerial officers of the State drawing from Rs. 10 to Rs. 20 per month, for those ill-paid officers work hard.

MANORAMA.

complains that the Postmaster of Baripada does not keep a good supply of postage stamps in stock and that public inconvenience due to that cause is very great. The issue of the *Manorama* in

due time is often interrupted on account of want of one-pice stamps. The matter was brought to the notice of the higher postal authorities, but with no effect. The writer hopes that the Postmaster-General of Bengal will take note of the matter without any delay.

MANORAMA.

70. The same paper states that letters put into the letter-box posted at Bangursinga bungalow in Dhenkanal do not reach the addressees at all. It is suspected that the contents of the letter-box are made to disappear

in a mysterious way. The writer observes that the authorities concerned should inquire into the matter at once.

MANORAMA.

71. The same paper complains that a change of time recently introduced in the Bengal-Nagpur Railway line concerning the arrivals and departures of up and down trains at the Rapasa station has been the cause of great inconvenience to the passengers bound for Baripada. The writer is of opinion that the times of arrivals and departures of Rapasa and Baripada trains should be so altered as to fit in with the times of the Bengal-Nagpur Railway trains. Passengers proceeding from and to Baripada should not be detained at Rapasa for thirteen to twenty-three hours, as is the case at present.

UTKALDIPAK,
Sept. 15th, 1906.

72. The *Utkaldipika* [Cuttack] of the 15th September is informed that the high price of rice at Kharagpur led to a strike of the coolies working in the railway workshops there. The strike has ended by the grant of certain concessions by the higher authorities connected with the Bengal-Nagpur Railway. The writer hopes that the other railway authorities will follow the example of the Bengal-Nagpur Railway and try to keep their men contented.

UTKALDIPAK.

73. The same paper is sorry to learn from its Puri correspondent that the District Magistrate of Puri is going to remove the old embankment which the people of Jenapur and other villages in pargana Lemha

The old embankment across the Patrachira in Puri.

in the district of Puri had constructed across the river Patrachira for the protection of their crops and which irrigates seven thousand acres of land lying in twenty mauzas. The embankment is repaired every year by the residents of the villages concerned at their own cost. The embankment helps not only the growth of *Sarad* crops, but also that of pulse and *Dulwa*. It is feared that the removal of the embankment will not only destroy the crops of the villagers, but make the villages uninhabitable. The writer hopes that the District Magistrate and the Government will carefully examine the objections of the people before taking any step to remove the embankment.

74. The same paper does not support the issue of a warrant in the first instance against the Editor of the *Sandhya* in Calcutta, and observes that there was no necessity for carrying a police force to the house of the Editor, even though a warrant was issued against him. It is clear that the Editor was unnecessarily insulted, and this goes to prove that the policy of the administration in Bengal is in a confused state.

75. A correspondent of the same paper writes to say that the Middle Vernacular School in Khondpara is in a wretched condition and has failed to show good results for the last three or four years. The Head-Master is said to be very old in years and therefore unable to discharge his duties satisfactorily. A change of teacher is therefore very urgent.

76. The same correspondent states that the Khondpara *tol* is doing very well and passes students every year in the Sanskrit examinations. The Raja of Khondpara, however, does not encourage the Pandit of the *tol* in any way. He has cut down the emoluments of the Pandit granted by the late Raja of that State.

77. The *Utkaldipika* [Cuttack] of the 15th September states that a meeting of the Orissa Association was held in the last week to consider the advisability of passing an Act to prevent the adulteration of jute, as proposed in a Bill that has been drafted by the Bengal Legislative Council. The Association was of opinion that jute is not meant for food and that therefore there is no necessity for legislation. Jute, like many other articles of commerce, needs attention both from the vendor and the vendee. If adulteration really takes place and deception is practised by any of the parties concerned, there is ample provision in the existing criminal law to meet such cases. Besides, the jute trade in this country is of recent growth and the poor cultivators of jute only raise it in small quantities and sell it to jute merchants on a small scale. The charge of adulteration cannot therefore be laid at the doors of the cultivators. If deception is really practised in any case, it must be by big *dalals* or merchants. Any legislation in the line indicated must therefore be injurious to the poor cultivators of jute and must produce more evil than good. The Association was therefore of opinion that no such legislation was necessary and it gave its verdict against the Bill.

78. The same paper states that the Government having invited the opinion of the Orissa Association on the subject of the transfer of the Ravenshaw College from its present site to some other place in the Cuttack town, the Association after a long discussion arrived at the conclusion that the present site of the College and its attached institutions is a healthy one and that there is no necessity for a change of site. It has been resolved to convert the Survey School attached to the College into an engineering institution and the site selected for the Engineering School is a good one and is not far from the College. There is no doubt that there would be some advantages if the Engineering School were removed to a place near the Jobra workshop, but what is the use of such a transfer, if students do not choose to go there on account of long distances and other disadvantages? It is not at all desirable to embark on doubtful enterprises. The Association therefore resolved that the Ravenshaw College and its attached school should remain in the place where it is, and that the Engineering School should be built on the

site already selected for the purpose. The writer hopes that the Government will accept the decision of the Association in good grace and not go against public opinion.

SAMBALPUR
HITAISHINI,
Sept. 15th, 1906.

79. Referring to the discharge of Mr. Smith of Khurda fame and of Mr. Wood of Kharagpur notoriety, the *Sambalpur Hitaishini* [Bamra] of the 15th September observes

Insecurity of native life and chastity.

insecure and that it is proper that Government should pay attention to the subject at once, for if the existing state of things is permitted to continue, serious consequences must accrue in due course of time.

MANORAMA,
Sept. 17th, 1906.

80. The *Manorama* [Baripada] of the 17th September states that the system adopted in Dhenkanal for the delivery of letters in that State is defective, for it takes 15 to 20 days to deliver a letter to the addressee after it reaches the Dhenkanal Post-office. The writer

therefore suggests to improve the system by establishing a branch office at Bangursingha near the Dhenkanal-Angul Road. The branch office may be managed by the help of a teacher belonging to some school in that place on Rs. 5 per month and by the assistance of two peons on Rs. 10 per month. Thus the branch office may be made to run at an annual cost of Rs. 180. The proposal is commended to the notice of the postal authorities concerned.

UTKALDIPKA.
Sept. 15th, 1906.

81. The *Utkaldipika* [Cuttack] of the 15th September is sorry to find that the endowment placed at the service of god Dadhibaban in village Keilo in Asureswar in district Cuttack is being mismanaged and wasted to the great injury of the Hindu public concerned.

This is the fate of many a religious endowment in Orissa. It is therefore high time for the Hindu public to do something substantial in the matter, as the Government is unwilling to interfere in any way.

UTKALDIPKA.
Sept. 15th, 1906.
and
UTKALDARPAK,
Sept. 10th, 1906.

82. A correspondent of the same paper states that there is no market or bazar in the *Baramba ghar* and that therefore the residents of the *garh* are put to the greatest inconvenience. It is necessary that some shop or

market should be established there at once.

83. The *Utkaldipika* [Cuttack] of the 15th September and the *Utkal Darpan* [Sambalpur] of the 10th September sincerely mourn the death of Roy Chand Prem Chand, who had distinguished himself by his

liberality all over India. His private charities were many. The whole of India will feel his loss bitterly.

84. The *Gurjatbasini* [Palcher] of the 15th September states that two men and one buffalo were killed by a tiger in Eanjigarh.

A terrible man-eater in Lanji-

85. The *Utkaldipika* [Cuttack] of the 15th September states that one man and one cow in village Brahmani near Cuttack were killed by a thunder-stroke in the last week.

Mortality, caused by thunder-stroke.

86. The Puri correspondent of the *Sambalpur Hitaishini* [Bamra] of the 15th September states that coarse rice sells there at 7 seers and fine rice at 5½ seers per rupee.

High price of rice in Puri.

UTKALDARPAK.
Sept. 10th, 1906.

87. The *Utkal Darpan* [Sambalpur] of the 10th September states that though a good rainfall has reduced the price of rice a little, it will not be right to suppose that the people are free from danger, for if it does not rain till the end of the current month, a worse state of affairs will appear.

UTKALDIPKA,
Sept. 15th, 1906.

88. The *Utkaldipika* [Cuttack] of the 15th September states that a tolerable fall of rain has reduced the price of rice to 8 seers per rupee, but the people cannot be said to be free from danger on account of the precarious nature of the weather.

UTKALDIPKA.

89. The Sankhatras correspondent of the same paper states that only an 8-anna *Beall* crop has been reaped in that part of the Cuttack town.

The *Beall* crop in Cuttack.

90. The Jajpur correspondent of the same paper states that the overflow of the Baitarani river has done some good to the standing crops in that part of the Cuttack district.

UTKALDIPAKA.

The high price of rice in Jajpur.

UTKALDIPAKA.

Food-grain in Puri.

UTKALDIPAKA.

93. The Puri correspondent of the same paper states that rice sells at 8 seers per rupee in the Puri town.

92. The Puri correspondent of the same paper states that rice sells at 8 seers per rupee in the Puri town.

SAMBALPUR
HITAISHINI,
Sept. 15th, 1906.

Public health in Mayurbhanj.

MANORAMA,
Sept. 17th, 1906.

A case of drowning.

MANORAMA.

96. The Gangpur correspondent of the same paper states that cholera prevails in that State.

UTKALDIPAKA,
Sept. 15th, 1906.

The weather in Bamra.

SAMBALPUR
HITAISHINI,
Sept. 15th 1906.

The weather in Mayurbhanj.

MANORAMA,
Sept. 17th, 1906.

99. The Garjatbasini [Talcher] of the 15th September states that there was rain in the last week in that State.

GARJATBASINI,
Sept. 15th, 1906.

100. The same paper states that there was good rain for five days in the last week in Lanjigarh. The agriculturists of that place have thereby been greatly relieved.

GARJATBASINI.

101. The Utkaldipika [Cuttack] of the 15th September states that there was rain almost every day in the last week.

UTKALDIPAKA,
Sept. 15th, 1906.

102. The Puri correspondent of the same paper states that there was rain in the last week in that district.

UTKALDIPAKA.

ASSAM PAPERS.

103. The Silchar [Silchar] of the 15th (?) September reports prevalence of famine in Sunamganj within the Silchar subdivision and gives a pathetic description of the poor sufferers from it. Government is giving little or no relief. The following is a list of people said to have died or committed suicide on account of starvation:—

SILCHAR,
Sept. 15th, 1906.

Four people, inhabitants of the Dutalia village, died of starvation in the last month.

An inhabitant of the Horhadia village has died of starvation.

A man has committed suicide by hanging himself from a tree near the Kamarband village under the Taherpur outpost.

SILCHAR.

104. The same paper says that famine is spreading far and wide in Eastern Bengal. A time will come when relief will be too late, people will run mad for saving their own lives, and Government will have to use force and waste enormous sums of money in the matter.

SILCHAR.

Reported famine.

105. The same paper says that famine prevails in Sylhet and that the recent flood has aggravated it.

SILCHAR.

Reported famine.

106. The same paper says that rice-dealers are purchasing the standing paddy crop from the ghats of the Kata khal and the Dhalaswar river. This is bringing money to the cultivator and at the same time raising the price of rice. This sort of export of paddy should be prohibited at present.

NARAYAN CHANDRA BHATTACHARYYA,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 29th September 1906.

CONFIDENTIAL.]

[No. 39 of 1906.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL FOR THE

Week ending Saturday, 29th September 1906.

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I.—FOREIGN POLITICS.

1413. The *Bengalee* considers the *Times*' lecture to the Amir in connection with his approaching visit to India, a tactless admonition, for if the ruler of Afghanistan has any self-respect, such a clumsy reminder of the deterioration of his importance in British estimation, in consequence of the crippled condition of Russia and the British-Japanese alliance, may perhaps induce His Highness to decline the doubtful honour of visiting India on such conditions.

BENGALEE,
9th Sept. 1906.

II.—HOME ADMINISTRATION.

(a)—Police.

1414. The *Bengalee* draws the attention of the Commissioner of Police to the verdict of the Coroner's jury regarding the death under suspicious circumstances of a Hindu girl, the wife of a clerk in the Barabazar Post Office. The girl was killed by violence, and the case should be properly enquired into and not allowed to be hushed up.

BENGALEE,
11th Sept. 1906.

1415. The *Amrita Bazar Patrika* draws attention to the finding of the Coroner's jury concerning the death of a married girl, Charu Sila Gupta, aged 14 years. The verdict was that death resulted from violence used "by person or persons unknown." The evidence of the Police Surgeon showed that there were several bruises on the person of the deceased, and the report of the Chemical Examiner stated that no trace of opium or any other poison was to be found. The conclusion is that death was due to violence, and it is incumbent on the police to bring the offenders to justice. An independent enquiry by a competent detective officer is suggested.

AMRITA BAZAR
PATRIKA,
14th Sept. 1906.

1416. The *Amrita Bazar Patrika* writes that the action of the Government of Eastern Bengal and Assam in connection with the appointment of Babu Upendra Chandra Sen as a Sub-Inspector of Police clearly indicates the relentless character of the policy it is pursuing. This candidate actually received his letter of appointment, which was cancelled on the ground of his having taken part in "agitation against the Government!" Is this the arbitrary and shameless manner in which Hindus are being expelled from the service of the State, and are these means being used to weaken the *swadeshi* movement? In order to restore confidence in the impartiality of British rule, the Hon'ble Mr. Hare will not only have to introduce a righteous policy, but undo wrongs done to individuals like Babu Upendra Chandra Sen.

AMRITA BAZAR
PATRIKA,
14th Sept. 1906.

(d)—Education.

1417. As a well-organised and thoroughly equipped college is one of the greatest needs of the province, the *Indian Nation* heartily supports the scheme for the establishment of a model college at Ranchi, provided that the college is to be a really superior one, much above the level of all existing colleges and fully equal, as regards efficiency, to the best among English colleges. But no such assurance has been given. On the contrary, the public have been led to presume that the staff will be recruited from the Educational Service, a service singularly lacking in superior men. Thus, if the Ranchi College is to be another Dacca or a Presidency College, there is no need for establishing it at a cost so enormous and at a place so far removed from the centres of wealth and education.

INDIAN NATION,
10th Sept. 1906.

Sir Andrew Fraser has repeatedly declared that the object of the Ranchi College would be to turn out "gentlemen." This is hardly the proper function of a college or University. Besides, gentlemen are the results of natural selection. If, however, His Honour meant men of fashion, they would be sooner and more cheaply manufactured in clubs. But if this is to be all or the most valuable part of the education to be given and received at Ranchi, nothing could be more denationalising, more

demoralising. The wealthy classes do not wish their sons converted into English gentlemen of the Rawdon Crawley type. In these circumstances the project should be abandoned, as the people do not want a college whose efficiency has not been guaranteed, and which for the next fifty years will not be as well equipped as the Presidency College.

(s)—*Local Self-Government and Municipal Administration.*

HINDOO PATRIOT,
22nd Sept. 1906.

1418. Referring to the advocacy of "Max" for the municipalisation of the lighting of Calcutta on the ground that the Gas Company have not given public satisfaction, the *Hindoo Patriot* asks what guarantee there will be that the Corporation will show better results? Experience does not justify such an expectation. On the contrary, the way in which that body has managed the water-supply, sanitation, conservancy, etc., makes one nervous to think that any further important duties should be entrusted to it. When the executive officers of the Corporation become more vigilant, when the Commissioners grow more business-like, and when the present system of municipal administration is replaced by a more efficient one, it will then be time to consider the question of entrusting the lighting of Calcutta to the Corporation. To do so now would be to subject the public to a standing nuisance and to place a premium on corruption. Besides, why should private enterprise be starved?

(g)—*Railways and Communications, including Canals and Irrigation.*

BENGALEE,
13th Sept. 1906.

1419. The *Bengalee* strongly criticises the *Englishman* for describing the attitude of the European and Eurasian railway employees at Asansol as restrained and correct throughout the recent troubles, for these men a few days ago marched to a Union meeting to create a disturbance. They were armed with lathes and revolvers, and taking possession of the platform, started a sort of devils' dance accompanied by abusive epithets and a frantic waving of lathes. This move was preconcerted, for men were waiting in reserve to join in any row which might be started, but the self-restraint of the Union men helped by their leaders saved the situation. Instead of bestowing any praise on self-restraint, the *Englishman* compliments a pack of white Hooligans, who richly deserved a horse-whipping for their rowdyism.

(h)—*General.*

BENGALEE,
5th Sept. 1906.

1420. The *Bengalee* regrets to learn that the Government of Eastern Bengal and Assam has decided to commence survey and settlement operations in Faridpur district next cold weather. The time chosen is very inopportune, and it is hoped that the efforts of the Faridpur People's Association will be supplemented by those of the British Indian and the Bengal Landholders' Associations, and with the help of Maharajas Sir Jotindra Mohan Tagore and Manindra Ch. Nandy, avert the threatened calamity. The operations should be postponed for at least another year, to enable the people to recover from the effects of the severe distress through which they are passing.

BENGALEE,
12th Sept. 1906.

1421. The *Bengalee* draws the attention of the Government to the proceedings of the Magistrate of Bhagalpur who, learning that Babu Surendra Nath Banerji had been invited to visited Bhagalpur in connection with the *swadeshi* movement, sent for the members of the Reception Committee and urged them to withdraw their names from the Committee. This resulted in some of them tendering their resignations after they had actually signed the address voted to Babu Surendra Nath and subsequently presented to him at a public meeting. The journal questions the right of the Magistrate to prevent people from taking part in a legitimate and constitutional demonstration and considers it a gross abuse of his influence. Such behaviour would indicate that the local authorities were panic-stricken and had lost their heads over the Jamalpur incident, but this pitiful exhibition of weakness is not

calculated to enhance the public respect for official prestige and influence. There appears to be a distinct deterioration in the quality of the rulers, who often make a painful and humiliating display of a want of confidence in themselves and the people.

1422. Commenting on the strained feelings prevailing between Anglo-Indian officials and the educated natives, the *Bihar Herald* deprecates the idea that the educated

The greater the light, the greater the loyalty.

BIHAR HERALD,
15th Sept. 1906.

Indians can be disloyal. It is not education, primary or high, that the Government has to fear, but the ignorance and superstition inherited by the Indians in ages back from their ancestors. To plant the Government of enlightened England firmly on the soil, the rulers should therefore depend upon the further dissemination of light.

1423. The *Bihar Herald* draws the attention of the Divisional Commissioner

The vagaries of a Personal Assistant to the Commissioner of Patna.

BIHAR HERALD,
15th Sept. 1906.

of Patna to the conduct of Babu Nund Kishore Lal, his Personal Assistant in charge of the Revenue Department. This officer has, owing probably to want of ability and experience, relegated most of his clerical work to the clerks, and adds insult to injury by dealing with them regardless of age as if they were beasts of burden. He takes them to task for slight delays in coming to office, but compels them to work without extra remuneration beyond office hours. Even the sheristadar was refused leave on the last Saturday of the month, and being in urgent need of it, was obliged to obtain it from the Additional Commissioner. The Personal Assistant also makes invidious distinctions between his Bengali and Behari subordinates, and was lately prevented by Mr. Maude from superseding the claims of a Bengali clerk in filling up a vacancy.

1424. A correspondent of the *Indian Mirror* complains bitterly of the dilatoriness of the passing officer in the Bank of Bengal who, especially on the 1st and 2nd of every month, keeps the holders of pension and

Pension and salary cheques and the Bank of Bengal.

salary cheques waiting for over two hours. This unconscionable delay causes great inconvenience and hardship, and reflects discreditably on the Bank. The Secretary of the Bank should take the passing officer to task for sleeping over his work.

INDIAN MIRROR,
19th Sept. 1906.

1425. The *Pioneer's* article dwelling on the public demand that the Government should check disloyal utterances of native newspapers indicates, says the *Bengalee*, that something has been going on behind the scenes, and that the question of prosecuting or otherwise punishing certain Calcutta newspapers has been engaging the consideration of Government. The *Pioneer's* opinion as to the inflammatory character of the articles in the organs of the extreme boycott party in Calcutta cannot be accepted without verification, and the journals cannot be condemned on the sole testimony of the Allahabad paper.

BENGALEE,
21st Sept. 1906.

1426. The *Bengalee* deplores the procrastination of the solution of the venerable question of the separation of judicial from executive functions. The delay till next summer is not of great consequence, but unfortunately whenever a measure is repeatedly postponed the authorities generally end in doing nothing and leaving things alone. It is hoped that in this case a similar disappointment will not be experienced.

BENGALEE,
21st Sept. 1906.

1427. Reverting to the subject of the separation of the judicial from the executive functions, the *Bengalee* ridicules the reasons put forward by the *Pioneer* for the postponement of its final consideration and settlement in spite of the unanimous opinion of the Europeans and Indians. In the interests of good government and popular contentment, the reform should be carried out without delay. Its accomplishment a year ago would have avoided the abuse of authority at Barisal and many other scandals witnessed in the executive administration of the new province.

BENGALEE,
22nd Sept. 1906.

1428. The *Amita Bazar Patrika* urges that it is nothing short of sheer Deprivation of Puja holidays.

cruelty depriving Government clerks who have been toiling throughout the year of the short rest

AMRITA BAZAR
PATRIKA,
24th Sept. 1906.

the Puja holidays give them. Besides, there are standing Government orders laying down that gazetted holidays should be strictly observed, but in spite of this safeguard, clerks in the Cossipore Gun and Shell Factory are being made to attend on all days of the vacation save three. It is hoped that Lord Minto will, like his predecessor Lord Curzon, look into such complaints.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

AMRITA BAZAR
PATRIKA,
7th Sept. 1906.

1429. The *Amrita Bazar Patrika* contrasts the adequate measures taken by the Maharaja of Darbhanga and other zamindars to afford relief to their tenants with the

inaction of the Government whose officers will not admit the presence of famine until they see human ribs, and considers that such apathy is most astounding. The journal points out that private charity has done what it could and that the State must do the rest. If necessary, the land revenue should be suspended. The situation is critical and Government must discharge its responsibilities.

VI.—MISCELLANEOUS.

EAST,
6th Sept. 1906.

1430. The *East* ridicules the conduct of Surendra Nath Banerji in complacently allowing himself to be crowned and worshipped as a hero. Being too shrewd to let the ceremony prove purposeless, the Bengali political hero made a solemn declaration that neither Hindus nor Muhammadans could use *belati* cloth if they were true to their respective religions, as "the tallow of the cow and swine" is used in sizing the same. This led to a repetition of the *swadeshi* vow in the presence of the crowned hero, who also made his declaration more pathetic by referring to stories of husbands murdering their wives, etc., for food in the new province.

AMRITA BAZAR
PATRIKA,
7th Sept. 1906.

1431. The *Amrita Bazar Patrika* is not aware why the leading Muhammadans of India are going to wait in deputation on the Viceroy, but hopes that the object of the movement is patriotic and not selfish. Hitherto the one subject of the Muhammadan community has been to proclaim their backwardness and ask for a larger share of Government appointments. This should no longer be their cry, but like the Hindus they should devote their attention to the motherland, and protest against the present system of administration which is entirely in favour of an alien race. If the projected all-India movement is prompted by such motives, the interests of the country will be advanced, and the Hindus and Musalmans will be acting in concert, which is a consummation devoutly to be wished for.

BENGALEE,
9th Sept. 1906.

1432. Writing on the subject of the proposed Muhammadan deputation to the Viceroy, the *Bengalee* warns all Muhammadan leaders in and outside Bengal not to join or contribute to its cost, or identify themselves in any way with it, unless and until they obtain a definite assurance from its organizers that recent events in Eastern Bengal will be rigorously tabooed. The object of the deputation has not been clearly stated, nor is it mentioned whether Bengal is to be represented. If the Dacca clique has any connection with its origin, it would be prudent for all to give the deputation the widest berth possible, for their demonstrations since Sir Bampfylde Fuller's resignation, have been directed against the Secretary of State for India, the Viceroy, and the Hindu community.

AMRITA BAZAR
PATRIKA.
14th Sept. 1906.

1433. The *Amrita Bazar Patrika* understands that the signatories to the memorial which will shortly be submitted to the Viceroy by a deputation of the leading Musalmans in India have not been shown the document they are signing to. It has been represented to the signatories that the memorial contains nothing but a prayer to grant the Muhammadan community more seats on the Legislative Council. If this is so, the *Patrika* gives its assurance that the Hindus who are weary of shams would ungrudgingly make over every available seat to the Muhammadans! But can this be the sole object of the movement? The general impression is that it is not, and that many irritating questions, such as

partition, the resignation of Sir Bampfylde Fuller, and the strained relations between the two communities will be incorporated in the memorial. If this is so, the ignorance of the Muhammadans must be deplored, as it is this ignorance that prevents them from seeing that union with the Hindus is to the benefit of India and the Indians.

While on this subject, the *Patrika* refers to a rumour to the effect that the Musalmans, believing that they will receive indirect official support, are going to coerce the Hindus. A country given up to turmoil cannot advance, and it is time that the mischievous Maulvies who are creating such havoc, were put aside by the Muhammadan leaders.

1434. The *Bengalee* expresses deepest sympathy with the Muhammadan community in their aspirations for political and intellectual progress, and enumerates various points

BENGALEE,
9th Sept. 1906.

on which it invites their co-operation for the welfare of both communities. The journal appeals to the Muhammadan leaders of Aligarh and elsewhere to coalesce with the Hindus for the attainment of what they consider to be their just share in the Government of the country, and assures them that they will be met more than half way by their Hindu brethren in this as in all other matters.

1435. The principle of self-help, says the *Weekly Chronicle*, is the most prominent characteristic of present-day public life in Bengal. The contemptuous reception the anti-partition agitation was accorded by Government

WEEKLY CHRONICLE,
9th Sept. 1906.

Bengal politics and the Indian National Congress. proved the hopelessness of constitutional agitation. It is undeniable that the interest of the Government is opposed to the interest of the people, and the latter must therefore depend more upon their own resources than upon the smiles or frowns of an alien and unsympathetic Government. The change in the attitude of the people has resulted in an immense accession of conscious strength to the cause of the country. Bengal has the proud satisfaction of feeling that she leads the way towards practical progress, and having inextricably committed herself to the task of rousing the dormant self of the Indian people and of purging the foreign dross from their national life, she must go on. With a view to ensuring the success of the forthcoming National Congress, the journal urges the election of Mr. Balgangadhar Tilak as President. He is a man who is able to recognise the situation, and meet it with a clear eye and an undaunted spirit instead of hesitation and timidity.

1436. The *East* considers that English education from the beginning inspired a new spirit in the minds of Indians, especially Bengalis, and the introduction of the University system gave this spirit a different turn

EAST,
9th Sept. 1906.

British rule and the educated Bengalis. which gradually increased the difficulty of administration until it evolved the so-called Indian National Congress. This body has ignored the religious and moral basis introduced by Raja Ram Mohan Roy, and has become a party opposed to the Government to all intents and purposes. Mr. Morley's expressions of sympathy are with due regard to the Imperial policy of the Home Government, but he clearly looks upon the Congress as solely and wholly representative of the new spirit. As a matter of fact, however, the thoughtful and sober-minded, and consequently reticent, among the educated have not yet considered it worth their while to stand as a body politic in the land. But the existence of such an organisation has become absolutely necessary, for there is no hope of a reconciliation between the rulers and the ruled as long as the Congress party remains the only political representative body in India.

1437. Reverting to the subject of "the British rule and the educated Bengalis," the *East* points out that Bengalis owe everything to English education. They

EAST,
13th Sept. 1906.

possess enlightened intelligence and are ambitious to rise in the scale of nations, but they are quite mistaken in thinking that they can do so, even now, without the help of the British Government and the British people. Indians, who are of different races, colours, and creeds, cannot be fused into one people, and Bengali Hindus must base their nationality on one religion, follow one and the same standard of morality, and swear unswerving allegiance to the British Government, under whose fostering care they are destined to

become a people like their neighbours. The people of East Bengal have a distinct nationality of their own, and their country is destined to truly advance under a separate local Government like West Bengal.

INDIAN NATION,
10th Sept. 1906.

1438. The *Indian Nation* severely denounces Babu Surendra Nath Banerji for using religion as a means of stimulating political animus. He has preached at the temple of Kali, says the journal, and called upon his

hearers to swear by the goddess that they will eschew English goods. What is his own belief about Kali? If he does not believe in her, what is the significance of his appeal and with what conscience does he make it? Why has he urged Brahman Pandits to refuse to officiate at ceremonies in which *bilati* articles are used? Does he believe in the ceremonies themselves, and does he conscientiously think that English goods are unholy? If the discarding of such goods is regarded as a patriotic duty, why should religion be requisiitioned? No, his methods are hollow and insincere and his gospel is one of hate. He does not tell his countrymen to be everything that is good, but merely to eschew English goods. Such a gospel can never succeed, and those who are assailed with every weapon of hate cannot be asked for political privileges, especially that of self-government.

BENARES,
14th Sept. 1906.

1439. The desire to cease petitioning the Government for the redress of grievances is ascribed by the *Bengalee* to the natural resentment of the people, due to the perversity of the Government in declining till lately to re-open the partition question. This feeling of impatience, though natural, is not rational or consistent with prudence, for the subject has the indefeasible right to approach his Sovereign for the redress of his wrongs, and in avoiding this, a valuable privilege is forfeited. If the petition is backed by the will of the community, resolved to obtain its prayer by every legitimate means in its power, it becomes a national demand, which the people would be wrong not to insist upon and the ruler foolish to ignore.

INDIAN MIRROR,
15th Sept. 1906.

1440. India, says the *Indian Mirror*, is disturbed by earthquakes, floods, famine, and pestilence, and agitated by strikes, riots, panics, and factional disputes. The outlook is very gloomy indeed, but things are sure to right themselves in the end. *Swadeshi* furnishes the right solution of the poverty problem, and if the poverty of the masses is reduced, disease and pestilence will be considerably mitigated. The floods will also prove a blessing by fertilising the soil. It is regrettable, however, that such great political and social disorders are prevalent. Reason is almost dead, the Indians are quarrelling amongst each other and with their rulers, in spite of having a Liberal Government, an almost ideal Secretary of State, and a sympathetic and benevolent Viceroy.

The want of harmony among the people is deplorable, for it affects any attempt to obtain privileges and concessions. And it should not be forgotten that political advancement depends as much upon the justice and good sense of the rulers as upon the people's own efforts.

All workers should act in a cheerful and hopeful spirit for the common welfare, and let self-renunciation and self-effacement be their guiding principles.

INDIAN MIRROR,
18th Sept. 1906.

1441. "A Responsible Citizen," in a letter to the *Indian Mirror*, strongly condemns Babu B. C. Pal's political views and pronounces them to be too extreme and violent to command the sympathy of any sensible, cultured, and responsible man. Babu B. C. Pal leads a very insignificant class of people who have tired of constitutional agitation, but it is a shame that any Bengali should think of making him a leader of the country. In his efforts to become a leader he is doing all he can to create a split in the camp.

INDIAN MIRROR,
18th Sept. 1906.

1442. A correspondent of the *Indian Mirror* points out the anomaly between Mr. Morley's assertion that the British government in India must be personal and absolute and King Edward's declaration that he is a constitutional Monarch. Absolute or despotic government cannot be tolerated, as the spirit of constitutionalism, visible in almost all Eastern countries, has taken root among the Indian people and cannot be crushed.

If the British Parliament shuts its door against Indian representatives and shirks its responsibility towards India, the latter will require a Parliament of its own.

1443. The *Indian Mirror* joins the *Statesman* in condemning the writings of the journals belonging to the "extreme party" in Indian politics, as they are alienating from the Bengalis the sympathies of some of their best English friends, and seriously injuring the nationalist movement. The attention of all Anglo-Indian friends is however drawn to the fact that the circle of extremists is small and the educated community at large have not the least sympathy with violent sentiments towards the ruling authorities. The national salvation must come through British rule, and those who seek the withdrawal of the British entirely from the government of this country are ungrateful and heedless of the true welfare and progress of India.

INDIAN MIRROR,
19th Sept. 1906.

1444. *Bande Mataram* notices that the expressed desire for autonomy absolutely free of British control, has lashed the Anglo-Indian Press into a state of hysteria. But is this desire so very unnatural or unexpected, considering that the eyes of the people have been opened to the realities of the present political situation? Is it human to remain eternally contented with a state of subordination and serfdom? No, freedom is natural to man and therefore the desire for autonomy is perfectly rational and legitimate. Tyrants have tried to crush this natural love of freedom, but history tells us that they have been overthrown. But the teaching of history is ever ignored. Eyes have we and see not, ears have we and hear not, and so the path of progress is, owing to this human folly and perversity, ever deluged with blood! But if we may not oppose physical force by physical force, we may yet make the administration in India absolutely impossible any day by simply taking our hands off the machine of State. We may, when true patriotism and love of freedom inspire the masses, some day present an ultimatum to the present despotism in the country that unless they make room for the play of our natural rights as God's children and free citizens we shall cry "hands off," and bring it at once to an absolute deadlock.

BANDE MATARAM,
18th Sept. 1906.

1445. Under the presidency and guidance of sober-minded and thoughtful Indians, the Congress, says the *Indian Mirror*, has rapidly grown into a powerful institution which will in a few years justify its existence. Its growth should, therefore, not be stunted by unseemly squabbles and dissension among the leaders. Nothing has yet been done by the Bengali leaders towards the preparations necessary for the next session of the Congress to be held three months hence in Calcutta, and the state of affairs existing among the members of the Reception Committee renders the outlook very gloomy. The quarrels and squabbles are about principles, methods of work and constitution. The majority are in favour of moderation and constitutional methods of agitation, while a party brought into existence in Bengal by the recent anti-partition agitation would coerce the British Government in a manner which will leave the Indians masters of the situation. The desire to give the Congress a constitution is very commendable, and the sooner this is effected the better.

INDIAN MIRROR,
20th Sept. 1906.

1446. The *Hindoo Patriot* vetoes the suggestion that the forthcoming Congress should be held outside Bengal in order to preclude the possibility of a conflict between the rival leaders, as it believes that the apprehension of a breach in the Congress camp is groundless. Moreover, there are no "rival leaders." People who have a knack of making themselves ridiculous and others who strive merely to create sensations cannot be regarded as "leaders." Thus the phantom of "rival leaders" disappears, and any pretenders to the title of leader should be severely dealt with.

HINDOO PATRIOT,
20th Sept. 1906.

1447. The *Indian Mirror* writes in eulogistic terms of Mr. Gokhale and Mr. Gokhale's return to India and his work in England. the invaluable work he has done in England in furtherance of the Indian cause. He has moderation, calmness, and judgment, allied with a strong, determined will, which remains unshaken in the most adverse circumstances, and the journal considers him to be the only man now in India who is fit to take the

INDIAN MIRROR,
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place of chief leader of the nationalist movement. This patriot commands the respect of both the Government and the people, and as a permanent representative of the National Congress in England, he will do infinite good to India.

BENGALEE,
21st Sept. 1906.

1448. The opponents of the constitutional method of political agitation assume, says the *Bengalee*, that the constitutional party propose to do nothing beyond holding public meetings, passing stereotyped resolutions, and adopting petitions to the authorities. Such assumption is extremely unwarrantable, for that party fully appreciate the value of self-reliance and self-help, but do not consider it inconsistent with the continuance of the existing methods of political agitation. They are staunch advocates of the *swadeshi* and all that makes for national upbuilding, and petitioning for relief, such as Government can alone grant, is one of the many arrows that fill their quiver. It should, however, be remembered that the best way to teach the nation to practice self-reliance or to quicken the *swadeshi* spirit is not to create faction or indulge in carping criticism.

BANDE MATARAM,
21st Sept. 1906.

1449. *Bande Mataram* writes that those who regard the present conflict as a 'mere personal scramble for position and power' are guilty of a stupid libel which does not even merit contradiction. It is also thought that this conflict will injure the unity of the Congress. These are foolish fears. The nomination of Mr. Tilak has been put forward by the new party merely as a 'recommendation,' and it rests entirely with the Reception Committee to accept or reject it. The old party have also signified their willingness to abide by the decision of the Reception Committee. When this spirit of obedience exists, why should there be any nervousness regarding the present session of the Congress?

TELEGRAPH,
22nd Sept. 1906.

1450. Writing of the present difference between the rival leaders, the *Telegraph* states that while it cannot agree with Babu Surendra Nath Banerji on all points, neither can it share the views entertained by the extremists. Their uncompromising attitude is dangerous to the community and their resolve to rigidly hold aloof from the Government is puerile. The extremists preach self-help and self-reliance, but they have yet to cultivate self-control in order to make their policy successful. The journal hopes that the leaders will speedily settle their differences.

BENGALEE,
22nd Sept. 1906.

1450. The testimony of the *Pioneer*'s commercial correspondent regarding the increase in the shortage of import owing to the continuous depression in the trade in piece-goods, reveals, says the *Bengalee*, the truth of Mr. Morley's statement in Parliament that the *swadeshi* movement has not affected the imports of British goods into India. Facts and figures demonstrate to the satisfaction of the Indians that the *swadeshi* dog cannot only bark but also bite, and that fatally, as already experienced by some of the import houses in Calcutta.

NEW INDIA,
22nd Sept. 1906.

1452. *New India* is inclined to regard the paragraph that appeared in the *Englishman* to the effect that Babu Bepin Chandra Pal's violent speeches at Sylhet have led a number of students of that town putting themselves into strict training 'for the overthrow of the Raj,' as a covert attempt to revive the spirit of repression in the country. If not, it is an attempt at humour, but whether humorous or not, the nervousness seems 'suspiciously real.' It is a bad sign when the ruling race is constantly being overtaken by such foolish fears. If the fears are genuine, God help the rulers, for 'the tiger-tamer cannot afford to be nervous.'

BENGALEE,
22nd Sept. 1906.

1453. In view of the vacancies in the India Council and the Secretary of State's desire to introduce an Indian member, the *Pioneer*, says the *Bengalee*, has already begun to deprecate such an appointment. It should not be difficult to find a suitable man who is willing to reside permanently in England, for the period of office is limited to 10 years and an Indian member will have ample opportunities to pay short visits to the land of his birth. Mr. Dadabhai Naoroji and Sir Mancherji Bhownaggri are regarded as disqualified, but as no objection can be raised against Mr. Romesh Chunder Dutt, the *Pioneer*,

opposes his appointment by warning the Government that it would be regarded as a sort of triumph for the Bengalis.

The promise of this concession if the anti-partitionists will remain quiet and refrain from troubling the Government, though humourous, will prove unavailing.

1454. In an earnest article, *New India* beseeches Babu Surendra Nath Banerji not to submit a fresh memorial to the

The partition memorial.

Secretary of State on the subject of partition as, if the measure is withdrawn or modified in a way that is acceptable to the Bengalis, the "boycott" must be abandoned. Is he prepared to do so, and will the country listen to such a preposterous proposal for one single moment? What will be the result? The honour of the nation will be imperilled, Surendra Nath's own reputation for honesty will be effectually blasted, and the new national life will become tainted at its very source. In short, is Surendra Nath going to jeopardise the interests of the country that loves him? If he follows such a course the British public will be in a fury at the mendacity of Indian politicians and any future appeal they might make to that great power will be rejected unheard.

1455. The *Amrita Bazar Patrika* understands that at a private conference of the leading Musalmans recently held The Hindu-Musalman question. at Dacca it was decided to take early steps to frustrate the efforts of those designing Musalmans who have been trying to create bad blood between the two communities. The attitude of the Nawab of Dacca was regretted, and it was conceded that the *swadeshi* movement was beneficial to the people and the country.

1456. The *Indian Nation* sees no reason why the party represented by Babu Bepin Chandra Pal should be called The "extremist" party. "extremist," and points out that the term could be applied with greater correctness to Babu Surendra Nath Banerji and his followers. The so-called "extremists" denounce all agitation as futile. Their creed is self-help and action as opposed to mere agitation. Their desire is to devote energy exclusively to useful constructive work of an economic character, and if they err at all it is on the side of moderation. It is Surendra Nath Banerji's methods that are extreme, for he has been endeavouring to rouse the religious passions of men by appealing to their prejudices. To spite the English people and the Government he has been dogmatically preaching boycott. It is he who is the genuine "extremist," and those who desire to abandon agitation and aim at a development of national life mainly through the industries, represent the *opposite extreme*.

1457. The *Amrita Bazar Patrika* writes that the *swadeshi* movement, which, The *swadeshi* movement. was a 'leap in the dark,' has made substantial progress during the past twelve months, as the *Puja* sales in Calcutta show beyond doubt. The supply of locally manufactured cloths has exceeded all expectation, and sales are brisk. It is everywhere apparent that Manchester goods are losing considerable ground. One of the largest European firms in Calcutta, dealing in Manchester cloths, has for the last 20 or 25 years collected 8 to 10 lakhs or the first day of the *Puja* vacation, but this year only a sum of Rs. 90,000 was collected! Then, again, there is to be no *Lucky Day* sale this year. All this is very hopeful, but since Indian manufacturers are wholly dependent on Manchester for thread, the question of yarn supply much engage foremost attention.

1458. The *Amrita Bazar Patrika* is not a little mortified at the attitude Attitude of the English and Anglo-Indian Press. the *Statesman* has taken up against the "extremist" leader, Bepin Chandra Pal, in consequence of the latter's desire to make the Government in India "autonomous, absolutely free of British control." Sedition has been detected in this sentence, and the *Statesman*, who claims to be a "tried friend of the Indians," has cried itself hoarse over the discovery and sounded a note of warning. Either Bepin Chandra Pal meant that India should be granted autonomy under British control or he wrote nonsense, and a "tried friend" would have put the rational construction on the sentence instead of playing the part of an informer and condemning the writer in hysterical articles. The public may have no cause to feel any particular attraction in an "upstart" like Babu Bepin

NEW INDIA,
14th Sept. 1906.

AMRITA BAZAR
PATRIKA,
24th Sept. 1906.

INDIAN NATION,
24th Sept. 1906.

AMRITA BAZAR
PATRIKA,
25th Sept. 1906.

AMRITA BAZAR
PATRIKA,
25th Sept. 1906.

Chandra Pal, but there is no doubt that he is a patriot according to his own lights and an active worker. Why should he not, like the other leaders, receive fair play? Why should he be attacked and misrepresented? Clearly the Statesman is supporting the more powerful rival leader, Babu Surendra Nath Banerji, but " tried friends" do not widen breaches by taking sides. As for the other Anglo-Indian papers, they are making capital out of the situation and wiring " graphic " accounts to the English Press.

OFFICE OF THE INSPR.-GENL.
or POLICE, L. P.,
WRITERS' BUILDINGS,
The 29th September, 1906.

F. C. DALY,
Persl. Asst. to the Inspr.-Genl. of Police, L. P.